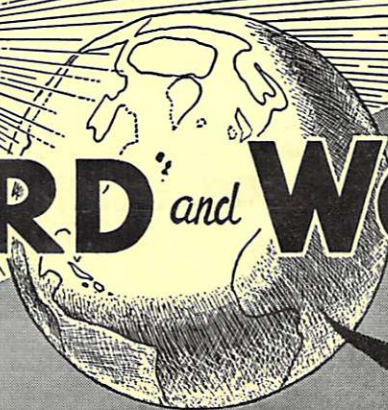


"Holding fast the faithful Word . . ."



The **WORD** and **WORK**



"Holding forth the Word of life."

MARCH, 1985

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2nd Annual 1985 SCHOOL OF BIBLICAL STUDIES LECTURESHIP

Southeast Church of Christ

12610 Taylorsville Road

MARCH 28 - 29, 1985

THEME: "GROWTH THROUGH TRAINING"

THURSDAY — March 28

7:00 pm	Welcome to Southeast Church of Christ Singing and Prayer	Jim Embree Joe Blansett
7:10 pm	Introduction of Speaker "Leadership Requires Training"	Earl Mullins Julius Hovan
7:40 pm	Break for Refreshments	
8:00 pm	Recognition of SBS Faculty Introduction of Speaker "Rediscovering Fellowship That Makes a Difference"	Paul Kitzmiller Alex Wilson
8:45 pm	Forum for Questions for Speakers	Tow Smith Ben Rake, Jr.
9:00 pm	Closing	Tom Rowe

FRIDAY — March 29

7:00 pm	Welcome to Southeast Church of Christ Singing and Prayer	Jim Rowe Joe Blansett
7:10 pm	Introduction of Speaker "Discipleship Requires Fellowship"	Harry Coultas Dennis Ledoux
7:40 pm	Break for Refreshments	
8:00 pm	Special Presentations	Paul Kitzmiller
8:05 pm	Introduction of Speaker "Stretching with the Pressure of New Wine" (Mt. 9:14-17)	Paul Kitzmiller Tom Smith/Jay Slaydon
9:00 pm	Forum for Questions for Speakers	Ray Naugle
9:15 pm	Closing	Glen McLean

Featuring A Special Friday Day - Session

PORTLAND AVENUE CHURCH OF CHRIST

2500 Portland Avenue

9:00 am	Introduction of Speaker	Dennis Kaufman, Chairman
11:00 am	"Personal Life of a Christian Leader"	Billy Ray Lewter
11:30 am	Forum for Questions	
1:30 pm	Lunch (on your own)	
3:30 pm	"Coping with Pressures in the Ministry"	Billy Ray Lewter
	Closing	

THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

Wm. Robert Heid, Editor

The Word and Work (USPS 691-460) is published monthly except December for \$4 per year, bundles of 10 or more to one address \$3.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

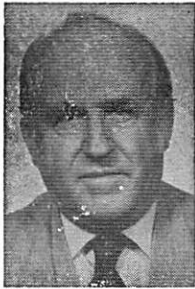
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God's Family

W. R. H.

Have you ever mused, wondering what it would have been like to have been born into a royal family? How important is heredity?

A royal birthright

"Beloved, now are ye the children of God, and it doth not yet appear what we shall be, but we know that we shall be like him, for we shall see him even as he is." How unbelievably glorious is this word of John! We do well to stand in amazement at this intimate relationship with God our Father. If we fully realized who we are, church houses would be full and worship would be joy and gladness. Consider that the King of the universe has deigned to redeem us and give us His name! He has washed us from our sins and implanted within us His Holy, life-giving Spirit. He has put eternity into our hearts, that we may dwell with Him in glory forever. And, in the meantime, He has given us employment in His vineyard, talents wherewith to trade, and power of His Holy Spirit to enable us unto every good work. As we comprehend this position that has been given unto each of us, the treasures of this world and the lusts of the flesh will fade from view. Christian fellowship and brotherly love, the natural issue of the indwelling Spirit, will spring into life. Old hangups, such as pride, bigotry, or greed will drop off like last summer's fruit. Miraculously we are "changed into His likeness, from glory unto glory."

Human families are from God, also

Since the day that Eve was formed and first given as a wife unto Adam, the human family has been God's glorious prime unit of society. Although the first pair were tested and despoiled by Satan, yet God maintained His plan and purpose, enabling man to be fruitful, multiply, and subdue the earth. Children were early spoken of as a "heritage of Jehovah," and their care and guidance were the parents' prime obligation. Such was God's way in the beginning, and it is just the same today. But, we see and hear many who are in high place, trying to demean the family and its place in society. The rage today is all in the direction of turning the children over, at younger and still younger age, to the professional educators or to the State, with some groundless hope that such little ones will be better guided and fitted to live in today's world. But the

State has proven itself unable to do the job that God has delegated to it, that is, to govern in righteousness and justice. Since no government has been able to rightly do what God *has* assigned it to do, (and the powers that be are ordained of God), how can they succeed in doing that which God has *not* delegated unto them? Besides a failure to maintain justice, we see a similar failure in the way that governments have undertaken welfare and security programs, only to break down the family, neighborhood, and church responsibilities along this line.

Families are breaking up

But God's institution, the human family, is in rough waters in these days. Marriage vows are broken, and home life is being drowned in a sea of selfish lust. Morality, long ridiculed on the stage and tube, is now being sacrificed on many a pulpit. Nations are going off the gold standard, the silver standard, and especially God's moral standard. Many people do not hold life sacred, nor consider that procreation is a priceless gift from the Creator. Parents often consider their offspring as unwanted burdens, rather than great opportunities to see goals accomplished in the lives of the next generation. And the children, sensing the selfish attitudes of the parents, fail to develop the love and respect that they could and would reflect, had it been held up before them at Mother's knee. How vicious becomes the cycle, when human relationships are robbed of the eternal love of the God who has made us, and we go from generation to generation with a severe Spiritual heart trouble. Where is new strength to come from?

A Father of love

There is a great link between the Family of God and the families on earth. For those who know the Heavenly Father, it is impossible not to show Him forth in every day life. God's love is shed abroad in our hearts, and so, having shined into us, it will also shine out. Jesus said, "By this shall all men know that ye are my disciples; if ye have love one for another." Realizing that we are in God's family puts new light upon all that we see and know in our families down here. Values are righted. Wills are subjected to Him. Teaching becomes vital (life-giving). Work becomes worthwhile. All because we have a Father who loves us to the extent that He gave Himself up for us. "We love, because He first loved us." After I learn of Him and His love, and come to love Him, I can love in my own home. And what the whole world needs today, is love, wherever you are or wherever you go. God and God alone, is the source of that love.

• • • • •

At the time this issue of *Word and Work* was being compiled, the Editor found it necessary to undergo sudden, quite serious surgery. The Lord has blessed mightily, and we praise Him for His graciousness. This month we are reprinting an editorial from January, 1976 We trust that by next issue the Editor will again be writing. Please pray that his recovery will be speedy and complete.



THOUGHTS FROM ROMANS

Ernest E. Lyon

In the Spirit . . . The Spirit in You

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. (Romans 8:9-11).

"In the Spirit"—what a wonderful expression that is of blessing to those who truly believe on the Lord. We "live in the Spirit" and should "walk by the Spirit" (Gal. 5:25); we should "pray in the Spirit" at all times (Eph. 6:18); all of our blessings are connected with the work of the Spirit of God. Here we find that being in the Spirit means that our flesh (sinful nature) is no longer the source of our life. And do not be concerned about the "if so be" that follows that, for anyone who is born again ("reborn from above) is born of the Spirit and He is dwelling in you. Paul then closes verse nine by giving us that in the negative—"But if any man hath not the Spirit of Christ, he is none of his." Note here also that the Holy Spirit is the Spirit of God and is the Spirit of Christ. Never forget that the Father, the Son and the Spirit are all God. Jesus said, "He that believeth and is baptized shall be saved," (Mark 16:16) and the one who is saved has the Spirit of God. Never think of yourself apart from Christ if you are a Christian, and never think of yourself as being "on your own" then, for the Spirit of God is in you and you are in the Spirit—and oh, what tremendous help that is!

Now don't be puzzled by the opening of verse 10. If the Spirit is in you (and He is if you are a Christian) then Christ is there and the Father has taken up dwelling there. So this verse is telling about something that is true of every Christian, and that tremendous thing first of all is that the "body is dead because of sin." Our bodies are doomed to physical death and it has not been renewed yet—as verse 11 will show and give encouragement for the future. Now comes the positive side of this great truth—"but the Spirit is life because of righteousness." I agree with the ASV translators that the small "s" should be used here, for Paul is speaking of the work done on the spirit of a Christian by the Holy Spirit. When Adam sinned as recorded in Genesis 3, he died—his spirit no longer was in contact with God; he was

spiritually dead. That is why by nature we are "dead in trespasses and sin" (Eph. 2:1). But when we are "born of the Spirit" (John 3:5, 6) our spirits are renewed and "are life." Remember also that each day we are "receiving the end of your faith, even the salvation of your souls" (I Peter 1:9). And verse eleven here will tell us when our bodies are to be renewed, so that we will be complete—body, soul, and spirit.

Verse eleven may read a bit complicated as the ASV gives it, but the meaning of the verse is very simple. Let us summarize it this way: God the Father raised up Jesus from the dead; His spirit dwells in us Christians; therefore the Father will follow up on his resurrection of Christ by providing the same thing for us and give our bodies new life so that they will no longer be mortal but immortal, living forever.

I hope you now see why this wonderful chapter is often called "the Holy Spirit chapter." The Holy Spirit, Who guided the writing of the entire Bible, gave us the New Testament to bear witness of Christ and He reveals about Himself only the things necessary for us to take advantage of His great power that is available to us. The great problem is that most Christians simply cannot believe that such power resides in them. They expect little of our great God and consequently get little. They know they have no power and forget that the greatest power in the universe (in fact *the* power of the universe, the power that made and upholds all things) is in us and available. Why Christians believe that that great power was available only for the first century Christians is a great mystery to me. If we expect little of God, we will get little. If we expect much, we will get much. I know that is oversimplifying it a bit, but that is the basic truth. Read this chapter about ten times at one sitting and see if you aren't more ready to do great things for God—not in your own power but in His.

All through this chapter you see not only the Holy Spirit but all three persons of the Godhead cooperating on our behalf. Note again in verse 11 that the Spirit, the Son, and the Father are all there. Rejoice in Him and serve in His power.



Viewing the News

Jack Blaes

IN CASE YOU DON'T GET THE MAPLE MANOR NEWS. Brother Joe Blansett, administrator, tells of attending a recent seminar for Health Care Administrators in which one of the speakers made the statement that the trend in the Nursing Home industry is from quality care to cost-centered care.

(So much for socialism.) Brother Blansett confesses that that is one trend that Maple Manor does not intend to follow. Their practice has been to maintain quality care, and their achievement of this has been attested to by physicians, receiving personnel at hospitals, family members (Most Impor-

tant!), EMT personel and funeral directors who have handled their patients. We have "never had a bed sore of our own making, even though some of our patients have been bedfast for four or five years." Maple Manor's philosophy is that as a Christian home they have the obligation and privilege to provide ABOVE average care, and all of their personel are committed to this cause. Brother Blansett said that anything short of this would be a reflection and a reproach upon the name of our Lord, and they feel that their friends and supporters share this view.

A FURTHER WORD: I noticed in the financial report for January that the amount under budget for the Adult Division was \$3,500. The amount given by churches and individuals was \$3,700. You can see that only a few more churches and individuals with hardly any sacrifice could bring the operation within its very modest budget, and be helping a very worthy part of the Lord's Kingdom to reflect His glory. The Children's Division is operating on the same principle and is falling short of its operating budget just slightly more. Ask the Lord, who tells us what "pure religion" really is, what part He wants you to take in meeting this need.

Maple Manor Christian Homes, Inc., Children's Division/Adult Division, P.O. Box 64, 643 W. Utica St., Sellersburg, Indiana 47172.

SINCE OCTOBER 23 and 24 WHEN NBC AIRED PICTURES OF THE TRAGIC FAMINE VICTIMS in Ethiopia, the hearts of the world's peoples have been opened and thousands of lives have been saved. We should be made aware that America has been the largest doner of food assistance to Ethiopia in the past two years. For some reason (feel free to make up your own) this fact has been passed over by the American press. Tow Brokaw of NBC's "Nightly News", on October 25, told his audience: "Last year the United States gave less aid to Ethiopia than did Canada and Western Europe combined, but . . . did give four times more than the Soviet Union." Why this awkward comparison? Well, it may not have been so galling to those of us who still have some love of our country left, but the media seemed intent on, as Ambassador Jeane Kirkpatrick so forcefully pointed out at the Republican National Convention, "blaming America

First." All three of our television networks complained that the Reagan administration had held back aid because it didn't want to feed people in a hostile Marxist state. Not only were the commentators and reporters laying it heavy on the U.S., they were almost silent about the communist regime that rules Ethiopia. It had been criminally negligent in not doing what it should have done to relieve the suffering, had had huge shipments of liquors shipped in for lavish state parties, and had blocked the efforts of reporters to bring the story to the attention of the outside world. Do you think for a moment that Brokaw's NBC was uninformed of these few but revealing facts? It is possible to take this tragic event and create an even greater tragedy. If, as it strongly appears to be, this famine was brought about by the bungling policies of a Marxist ruled state, then the aid could very well have been misguided, and only tend to give the corrupt Mengistu regime a firmer hold on the unfortunate Ethiopians who survived this nightmare only to face a living death under Communism.

FROM MISSIONARY CRUSADER, FEBRUARY 1985, we are told that media coverage of the famine situation in Ethiopia is eclipsing news of distress in other parts of the continent. S.I.M. International is heavily involved in relief work in Ethiopia, but is also responding to needs in West Africa in the countries of Niger and Burkina Faso. Through the agency of S.I.M. International, indigenous church organizations in these countries buy grain when it is available and store it until local supplies are depleted and then it is sold at a subsidized price that the local people can afford. An observer noted that many of the people who receive grain "don't look starved," and explained, "that's because they are receiving help before they reach the desperate stage." A similar preventive program helped avoid tragedy in Ghana, which has now received good rains and is harvesting adequate crops.

A HIGHLY CLASSIFIED DOCUMENT OF THE PRESIDENTIAL Contingency plan related to U.S. moves in the event of nuclear war has been leaked. William M. Arkin, who formerly was a lecturer at the Defense Intelligence School and a member of the pro-Soviet Institute for Policy Studies, is

charged with leaking the information. Investigators are puzzled as to how Arkin could have obtained the document.

ACCORDING TO TASS, THE SOVIET UNION WANTS a catagoric "prohibition of weapons designed for use against objects in outer space as well as weapons designed for use from outer space against objects on the ground, at sea, or in the atmosphere. The clear-cut and explicit Soviet position is that it is impossible to consider the question of nuclear arms, both strategic and medium-range, without considering the question of precluding the militarization of outer space. The head of the White House forgets that it takes two to dance even an elementary tango." The man in the White House, however, takes his responsibility to defend his people quite seriously, and he says that it is far better to have a Mutual Assured Security defense than a Mutual Assured Destruction No Defense. Well, it makes sense to me, and I can see why our would-be conquerors are so opposed to it. And it appears to me that they have a lot of aiders and abettors in our own society.

"THE SILENT SCREAM" IS A NEW FILM showing the dismemberment of a

12-week-old unborn baby during an abortion. The film shows the unborn child with its mouth open and withdrawing from the suction apparatus that will rip its body apart. A very natural reaction of a normal human being when facing destruction. Judy Goldsmith of the National Organization for Women denounces the film as emotional manipulation at its most cynical, designed to exploit a cultural concern for children, real, living, born children, and transfer it to a 12-week, two-inch-long fetus." She dismisses concern about the killing of 1.5 million unborn babies a year in the U.S. by saying that "the fetus cannot think because it has no words with which to formulate thoughts. It cannot speak. It cannot anticipate an existence after birth; it doesn't know what birth is. The fetus feels no particular need to be born; it simply exists. It cannot fear, hope, regret, or love."

IN 1963, ACCORDING TO ALERT, A PLANNED PARENTHOOD pamphlet stated: "An abortion kills the life of a baby after it has begun. It is dangerous to your life and health. It may make you sterile so that when you want a child you cannot have it." In 1979, at least 70,000 abortions were performed at Planned Parenthood facilities.



Questions Asked of Us

Carl Kitzmiller

I am concerned that I do not seem to remember many of the good things that I have been taught. Someone teaches on a Bible passage and points out things I have not seen before. They seem to be so evident at the time, but I tend to forget these good lessons so rapidly. What can I do about this?

It is evident that we need to be diligent to retain as much spiritual truth as possible. We live in a world in which our minds are constantly being bombarded by information of every kind and, if we are not careful, we learn *not to listen*. The TV is on, but we are busy and not listening. We scan the paper for headlines and a snatch or two of a story, but we may not read carefully. The radio runs while we carry

on a conversation with a friend. Etc. Only the extraordinary may get our attention. We are doing several things at one time, and our mind does not focus on the information that we hear. As a result, we tend to develop a habit of superficial listening. We may carry that habit over to spiritual matters. Most of us who preach have to face the fact that a goodly number of church goers do not really listen to the messages. We see the blank stares, the heavy eyelids, the attention focused on a baby or the attire of another, and the other evidences that we are not penetrating the haze. Those minds may be far away. Perhaps all of us are guilty of such superficial listening to spiritual things at some time or other, but this is a part of the problem. We must learn to listen, to focus on what we read, to give attention to taking in the spiritual nourishment available to us. One of the big problems in forgetting is the failure to get a grasp on the data in the first place.

What we will say further in this matter should not be construed as excusing faulty hearing—lack of attention, half-hearted efforts at understanding, expecting our spiritual teachers to fill us when we are indifferent, etc. In any area of effective learning (and spiritual learning is no exception) we have to direct our attention, shut out the distractions, develop our concentration, and focus our minds. Jesus, the master Teacher, said, "Take heed how you hear" (Luke 8:18).

There is a factor in spiritual learning which is not necessarily present in other learning. If we do not lay hold of spiritual truths, there is a devil who snatches them away so they may not at some later time affect us (cf. Matt. 13:19). Many of our distractions may be the devil's way of actively working against our spiritual development. In many areas of life there is need to "resist the devil" (Jas. 4:7), and this is certainly one of them. We can have victory over the devil through the power of our Lord, but this victory does call for resisting him. Be aware that the devil would hinder your spiritual growth, and act decisively to keep him from victory.

Forgetting takes place, however, even when we have listened and we thought we had the truths in mind. One reason is that *we tend to lose that which we do not use*. Too often we simply store facts without relating those to life, to Christian conduct, or to their practical use. Of course, not every spiritual truth is such that we can do this. However, I have often pointed out that we can do this. However, I have often pointed out that one effective way of learning spiritual truth is to learn with a view of teaching others. Too often we may understand in a way that we give mental assent to something—"Yes, that is true." But we do not grasp it in a way that we could teach it to others clearly. Too many of us never expect to be "tested" on our learning; we lay it up and do not use it. A good rule is to study and to learn spiritual truths in such a way and so well that you can clearly and simply teach them to others; then use the occasions you have for teaching, discussing, or refreshing your understanding in these matters. If you are hazy in your concepts or lazy in your use, you will more readily forget.

At best forgetting is a common experience of mankind. We can take some wise precautions, but we cannot prevent it. All of us have the problem. But God has remembered our frame; He knows our need. He has made provisions for us to be put in remembrance

(cf. 2 Pet. 1:12, etc.) Growing in the Christian life means being exposed to new truths we may not have learned before, but in the final sense our "textbook" is composed of old truths. The Bible is a completed body of truth. Growing involves being refreshed in memory as to these old truths. We may gain new insights, but the truth has been there all along. I am amazed at how often the Bible expresses concern for our being reminded of things we already know or should know. God has provided us with a written record we can read and study over and over. Preaching and teaching does not deal with something ever new. We cover the same material over and over. It is those things we do over and over that become habit; they become so much a part of us as to affect our conduct without much consciousness of the fact. Many spiritual truths need the kind of repetition in our lives that affects our conduct without much consciousness of the fact. Some Christians are ever after the new and sensational things. God's word will always provide such an area for the growing Christian, but there are many things which we just need repeated over and over. Why do you suppose the Lord ordained a continuing observance of the Lord's Supper or other constant reminders of the cross? Repeated exposure may be necessary in many cases to keep us from forgetting.

Even when we forget, the learning experience may not have been in vain. We sometimes take in more than we are aware. Some of those things we may think were lost may be recalled at a very opportune moment. A set of facts may be forgotten but a trait of character may have been formed. A speaker once challenged his audience to think of a few people who had had the greatest influence in their lives. "Now," he said, "recall some specific statement or truth they taught you." Many will not be able to do so. Those persons may have had great influence on us, but often it was by what they were or wrought in us more than by remembering specific sets of facts they taught. When we give ourselves to the study of God's word and the learning of spiritual truths, the good done may be very intangible as to what specifically remembered, yet the character has been changed and our basic philosophy of life changed or influenced. God's word will not return to Him void even in these situations.

Difficulty in retaining some of the things we may have learned should never be allowed to keep us from learning or make us to give up the effort. We must not grow careless about trying to remember and about learning and using so as to retain, but neither must we let forgetfulness become defeating. I may not remember what I had to eat last week or last year, but my health today may reflect what I had. So it is in spiritual matters as well.

Does any man have the right to pronounce the forgiveness of sins?

One man may inform another that *he* has forgiven a sin committed against him, that so far as the matter involves human issues it is forgiven. Whether the sin is forgiven before God may be another matter.

A man may declare what God has said about the forgiveness of sins and can say that when that has taken place there has been forgive-

ness. The problem, of course, is that we cannot know men's hearts, so we cannot certainly know if the action has been genuine or if it has been prompted by motives that God honors. The evidence may point in a given direction so strongly as to leave little doubt, but there is always the limitation on human knowledge. If a minister of the gospel should speak of the forgiveness, for example, of one who has publicly confessed sin and sought restoration to the Lord, he speaks only of what is assumed to be true. In the light of God's word, if the repentance has been genuine, then there has been forgiveness. However, he does not claim some supernatural knowledge as some inherent right in his position to act for God in pronouncing forgiveness.

This question is concerned with the action of those who claim to be priests of God in a special sense so that they, with an authority that supposedly speaks for God, allow or deny forgiveness. One Man has that power, but not because of His manhood. Jesus could pronounce forgiveness of sins because He was God and knew the mind of God as well as the hearts of men (Matt. 9:6). The Jews of Jesus' day were right in their concept that only God could forgive sins (Mark 2:7). Their mistake was the failure to recognize Jesus as the Son of God. Although they lived under a system that had a special group empowered as priests, they understood that those priests could not act to forgive sins.

Sin must be forgiven by the one sinned against. Since God is always sinned against in our sinning, He alone can pronounce forgiveness. Unless He communicates that knowledge to man, there can be no human knowledge of it. He has communicated the general instructions for forgiveness but not His action in the specific cases. He has not conferred on mankind the authority to speak for Him in any final sense. We must be careful not to impose on such passages as John 20:22-23 a meaning which contradicts the tenor of the whole New Testament. Men who claim the authority to forgive sins by their own pronouncements come close to blasphemy, if indeed they are not guilty of such.

113 N. 6th St., Oakdale, La. 71463

Abortion: A Twofold Response

by Harold O. J. Brown

God has plainly called Biblical Christians to be salt in the world. This means we must live in active tension with our culture; we are challenged to live out the truths of the Scriptures before a society that ignores or ridicules them. Church history consistently shows that whenever Christians fail to answer God's call for faithful obedience, they compromise the truth for the sake of unbiblical precepts and conduct and become either complacent towards evil or proponents of it. Such compromise earns them neither the respect of men nor the praise of God.

Since January 22, 1973, the tension between Biblical Christians and American Society has heightened; our Supreme Court brazenly rejected

the primary truth of God's Word that all human life is sacred. It shattered the foundation of justice in our society by denying the God-given and Constitutionally-guaranteed right to live. Sanction was given to killing millions of pre-born human beings through "safe, legal" abortion. Following closely upon the heels of abortion on demand, infanticide and euthanasia have already reared their ugly heads.

As citizens of this democracy we share in the responsibility for this state of affairs. As Bible-believing Christians, our obligations are more compelling; we have a direct command to protect innocent life. (Pr. 24:10-12)

Deliver those who are being taken away to death. And those who are staggering to slaughter, O hold them back. If you say, "See, we did not know this," Does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work.

Lest we stand in the ignominious tradition of the Church in Nazi Germany which acquiesced to demands for deadly silence, we must be faithful to obey God's Word.

TOWARDS A RESPONSE

The solution to the problem of abortion as to that of any other sin is found in the Word of God. As soon as we search the Scriptures, we discover both a Word of Judgment and a Word of Salvation—reflecting the Lawgiver and Redeemer from whom it comes, who is incarnate in Jesus, our Lord and Savior. Not merely part but the whole of God's written Word is entrusted to the Christian. Both its prescriptions for justice and promises of grace must be proclaimed and exemplified lest His will be thwarted by the very people who are called to be His instruments. Unless both His good judgment and salvation are faithfully proclaimed, neither can be properly understood.

The law of God is the ultimate basis for establishing justice among men. Through His prescriptions for justice not only are the guilty punished but the defenseless innocent are protected and delivered from their oppressors. (Ps. 146:7-9) Only when Divine justice is embodied in our laws are our rights to life, liberty, and the pursuit of happiness secure. As God's people we have a moral obligation to this society in which we live to stand for righteousness and the establishment of just laws which reflect it. We are told by the prophet Zechariah:

Dispense true justice and practice kindness and compassion each to his brother. And do not oppress the widow or the orphan, the stranger or the poor, and do not devise evil in your heart against one another. (Zech. 7:9-10)

Amos prophesied against believers in his day for their total disregard of injustices done to their neighbors when in fact the people of God are to stand for righteousness:

I hate, I reject your festivals, Nor do I delight in your solemn assemblies. Even though you offer up to me burnt offerings, I will not accept them . . . Take away from me the noise of your songs, I will not even listen to the sound of your harps.

But let justice roll down like waters and righteousness like an ever-flowing stream. (Amos 5:21-24)

Inasmuch as we live in a democracy Christians similarly share in the responsibility of establishing justice in our land. We cannot evade it. Jesus' teaching regarding the church's role as salt and light in society in standing for righteousness and Peter's statements regarding Christian responsibility in society (I Peter 2:9-18) dare not be ignored. Those who proclaim a gospel of justification by faith in Jesus Christ and yet deny God's explicit standards of justice by participation in injustice undermine the integrity of their message and make a mockery of the faith they claim to possess.

As it relates to abortion, establishing justice and delivering the oppressed clearly means this: working for a Human Life Amendment which will effectively end abortion on demand. The Supreme Court has left us with no other choice. Personal evils must be corrected by personal repentance but evil laws must be changed by the lawmaking process. As long as we have a voice in making our laws, we cannot evade this responsibility.

ABORTION AND SALVATION

The nation-wide epidemic of abortion has created a new mission field right on the door-step of every local church—and, in countless cases, inside the door. Every year more than one million women choose—or are pressured—to kill a developing baby. In such desperate circumstances a woman feels threatened, insecure, ashamed, guilty, and alone. Indeed, all too often a girl or young woman will choose to have an abortion because she fears rejection and hostility from the very church family that should be able to show her the forgiveness of God and the love of Christians. When an abortion has taken place, one life—a baby's—has been lost, and another—the woman's—is threatened, sometimes physically, and always emotionally and spiritually. The love of Jesus Christ is the only adequate answer to the terrible spiritual, moral, and social dilemma confronting the woman facing abortion; this love must be both declared and demonstrated.

The question facing Christians today is clear: are Christians less interested in the fate of women seeking abortions than the abortionists are in their money? Will the church of Jesus Christ follow Him in seeking out and rescuing those who are being dragged into physical and spiritual destruction in the abortion mills? Or will the church forsake Him by abandoning these for whom He is searching?

God has commissioned the church of Jesus Christ to experience and to express the redemption that is in Christ Jesus. The community of Christian believers furnishes the context out of which this experience and expression grow. It is precisely to those who are in trouble and despair that the church has to present both the message of forgiveness and the shelter of Christian love. When a woman is confronted with a crisis for which abortion seems the solution, Christians dare not turn their backs on her, leading her to the hand of the profit-hungry abortionist. They must reach out, not only with a warning against the wrongness of abortion, but with the offer of a biblical alternative, providing the practical care and compassion needed.

Some Catholics do not believe *all* the points that are refuted in this article, but *most* Catholics believe *some* of these points. This article is an effort to point out what the Catholic Bible itself has to say, and to bring both Catholics and non-Catholics to Christ Jesus, the Savior.

THE CATHOLIC BIBLE HAS THE ANSWER

Oswald J. Smith

This book that I hold in my hand is a Roman Catholic Bible. Have you read it? If not, you should. Pope Benedict XV had this to say about it;

“The responsibility of our Apostolic Office impels us to promote the study of Holy Scripture in accordance with the teaching of our predecessors, Leo XII and Pius X. We shall never desist from urging the faithful to read daily the Gospels, the Acts, and the Epistles, so as to gather thence food for their souls. Ignorance of the Bible means ignorance of Christ.”

Pope Pius X said this: “The more we read the Gospel, the stronger our faith becomes.” So then, Catholics are urged to study the Word of God.

In Acts 17:11 it was the common people and not the priests who searched the Scriptures, for it is not man’s interpretation that is authoritative, it is what the Bible itself says (Isaiah 8:20).

Let us now ask nine questions of paramount importance to both Catholics and Protestants, and turn to this Catholic Bible for the answers.

1. *Did Jesus say He would build His Church on Peter?*

Jesus did say, and I quote from this Catholic Bible, “Thou art Peter, and upon this rock I will build my Church” (Matt. 16:18). But He did not say He would build His Church on Peter.

The Greek word for Peter is “petros,” meaning “a little stone.” The word for rock is “petra,” meaning “The Rock.” What Jesus said was, “I will build my Church on The Rock.” He Himself was The Rock. He never said He would build His Church on Peter, “a little stone.” That would be too faulty a foundation. In fact, He called Peter Satan (Matt. 16:23). Would He build His Church on Satan?

In I Peter 2:5-8, Peter himself speaks of believers as stones and of Jesus as a Rock. So, in Eph. 2:19-21, Jesus is the Corner Stone, the Foundation. The Church, therefore, is built not on Peter or his successors but on Jesus Himself—The Rock.

For my supreme authority I quote the great Apostle Paul. In 1 Corinthians 3:11 in this Catholic Bible, he says this: “For other foundation no one can lay, but that which has been laid, which is Christ Jesus.” Paul says Jesus Christ is the Foundation, the Rock. It is on that Rock the Church is built. See also 1 Cor. 10:4.

The keys and the power to bind He gave Peter in Matt. 16:19 was the authority He gave all believers in Matt. 18:18-19. In any case they were Kingdom, not Church Keys.

2. *Is the Sacrifice of the Mass still necessary?*

Let us turn to this Catholic Bible. We will find the answer in Heb. 10:11-12, 14, 18.

“And every priest indeed stands daily ministering and often offering the same sacrifice which can never take away sins.” So then, according to this Catholic Bible, it is vain and useless to offer a daily mass, since God says it “can never take away sins.”

“But Jesus, having offered one sacrifice for sins, has taken His seat forever at the right hand of God. For by one offering He has perfected forever those who are sanctified. Now where there is forgiveness of these, there is no longer offering for sin.”

Isn't that wonderful? “Jesus.” What did He do? He offered but “one sacrifice.” What was that “one sacrifice for sins?” It was Himself. Yes, Jesus offered Himself on Calvary's cross as a sacrifice for your sins and mine. And that sacrifice will never have to be offered again. God says it is “forever.” That “one offering,” He says, is sufficient for the “remission” of sin. Then He adds, “There is no longer offering for sin.”

Thank God, no more sacrifices are necessary. “It is finished,” He cried, as He hung on the cross, your redemption and mine—the work done, atonement made, the debt paid. Yes, Jesus paid it all. Not another mass is necessary according to this Catholic Bible. He offered the only sacrifice that need be offered. Why add to a finished work? God says there can be “no longer offering for sin?” In the bread and wine we remember His one supreme offering of Himself for us; we do not offer Him again.

3. *Which is Authoritative, the Tradition of Men or the Word of God?*

When Jesus was upon earth, according to this Catholic Bible, “the Pharisees and Scribes asked him, Why do not thy disciples walk according to the traditions of the ancients?” (Mark 7:5).

Now let us turn to this same Catholic Bible for Jesus' answer. Here are His words: “In vain do they worship me, teaching as doctrine the precepts of men. For letting go the commandments of God, you hold fast the traditions of men. Well do you nullify the commandment of God, that you may keep your own tradition. You make void the commandment of God by your tradition” (Mark 7:7-9, 13).

So He condemns tradition and exalts the Word. This Catholic Bible insists that only the commandments of God as found in His Word are authoritative. Even the teaching of Paul were tested by the Holy Scriptures. In Acts 17:11 this Catholic Bible says that the Bereans were “studying the Scriptures every day to see whether these things were so.” Hence it was the Bible, the Old Testament, and not the Church that came first and was authoritative.

In 2 Thess. 2:15, in this Catholic Bible, there is no reference to tradition at all. It translates the word "teachings". Paul was referring to the Gospel he had preached and written down in his letters. So also, 2 Thess. 3:6 and 2 Tim. 2:2. When Paul wrote this there was no church tradition in existence, so he could not have referred to Roman Catholic tradition or the tradition of the Church Fathers. It came later. But once Paul's teachings were written down all else was ruled out and a curse pronounced upon anyone who added to the written Word (Apocalypse 22:18).

Nothing that the Church Fathers wrote was ever inspired. But what Paul said and wrote was in very truth God's Word. Col. 2:8 condemns tradition. Paul said, "Preach the word" (2 Tim. 4:2), not church tradition, but the Word of God. See Titus 1:14.

4. *Can Mary, the Priest or the Saints Be Our Mediators?*

Turning to this Catholic Bible, we read these significant words: "For there is one God, and ONE Mediator between God and men, Himself man, Christ Jesus" (1 Tim. 2:5). Then if there is only one, and God says there is, there cannot be two. The Catholic Bible says there is only one, and that One —Jesus Christ.

In any case, how can sinners mediate for sinners? And if mediation of the sinless Christ is not sufficient, how can sinful men and women help? Mary herself spoke of God as "my Saviour" (Luke 1:47). If she had not been a sinner she would not have needed a saviour.

The rich man in Luke 16 prayed to Abraham, one of the greatest of the saints, but even Abraham could not help him. Why then go to a lesser saint? Why go to Mary or any of the saints, if we can go to Christ? In Luke 11:27-28 Jesus put the Word of God before His mother and rebuked the one who praised her. In Matt. 12:46-50, He completely ignores His mother's request. Why should He listen to her now?

In Acts 1:14, Mary is mentioned for the last time. Why didn't Paul tell his converts that she would intercede for them? Why did he fail to mention her in any of his epistles? Why should the letters of the New Testament ignore her? Is it conceivable that they would have if she could really influence her resurrected and glorified Son? There is not a verse in Scripture that teaches that those who leave this world can pray for us. It is in this life only that we can intercede for each other.

In I John 2:1-2, we read, "But if anyone sins, we have an advocate with the Father, Jesus Christ the just; and He is the propitiation for our sins." Who is our Advocate? Mary? No! Jesus Christ. Who is our Propitiation? Mary? No! Jesus Christ. Why no mention of Mary if she can intercede? That, my friends, should settle it.

5. *Can the Priest Forgive Sin?*

In this Catholic Bible there is a question that was once asked by the scribes. It was this: "Why does this man speak thus? He blasphemes, who can forgive sins, but only God?" (Mark 2:5-11). Jesus

accepted that question at its face value. They were right. No one but God can forgive sins, and for a mere man to claim that he can is blasphemy. Jesus answered by saying, "The Son of Man has power on earth to forgive sins." Hence, He was not a mere man.

No man can forgive, but He did forgive, so He was God. But no priests or ministers can forgive sin because they are men. We can go direct to God through our Mediator, Jesus Christ, and be forgiven. Rebels cannot forgive rebels; it is the King who forgives. Sinners cannot forgive sinners; it is God who forgives.

But, you ask, what about John 20:23? That, my friend, was spoken to the "Disciples," not just the "Apostles," as the text clearly shows. The word "Apostle" is not used, and some of the disciples were women.

Every believer (or disciple) is a priest according to this Catholic Bible (Apocalypse 1:6), and as such has the power (authority) to say, "Your sins are forgiven you in the name of Jesus Christ, if you receive Him as your Saviour." By the same token every believer (or disciple) has the power (authority) to say "Your sins are retained (not forgiven) if you do not receive Jesus Christ as your Saviour."

It was the chief apostle who made this clear when he stated to Cornelius, as found in this Catholic Bible in Acts 10:43—"To Him all the prophets bear witness, that through His name all who believe in Him may receive forgiveness of sins." The apostles never heard confessions.

6. *Should We Worship Images of the Saints and Our Lord, and Kneel Before Them in Prayer?*

The Catholic Church says "yes" and I quote from the Catechism of the Council of Trent:—"It is lawful to have images in the church and to give honour and worship unto them. Images are put in churches that they may be worshipped". Therefore those who say they do not worship images are not true to the teaching of the church.

The Catholic Bible says "no" and I quote from Exodus 20:4-5 and Deut. 4:15-23:—"Thou shalt not make unto thee any graven image; thou shalt not bow down to them." Read also Isaiah 44:15-19.

It is clear then that this Catholic Bible absolutely forbids images of any kind and that the worship of them is utterly condemned, while relics are not even mentioned.

7. *Do We Go to Purgatory When We Die?*

We could read the Catholic Bible through from the first word to the last and we would not read one single verse about purgatory, for purgatory is nowhere even mentioned in the entire Book. There is no purgatory in the Bible. Then it must have been invented by men, for God does not speak of it.

On the other hand, this Catholic Bible tells us that if we are God's children we go straight to be with Christ when we die. Let me read it to you: "To depart and to be with Christ... far the better" (Phil.

1:23). You see, when we depart this life we do not go to purgatory for Christ is not there. We go directly into His immediate presence. We go to be with Him where He is. It would not be "far better" to suffer in purgatory.

"Exiled from the body . . . at home with the Lord" (2 Cor. 5:8). The moment we leave the body we are in the presence of our Lord. That is the plain, unmistakable teaching of this Catholic Bible.

That means that the Christian will never have to suffer for his sins. His judgment is past. Let me read it to you in this Catholic Bible, from John 5:24, and may God enable you to believe it. Listen! "Amen, amen, I say to you, he who hears my word, and believes Him who sent me, has life everlasting, and does not come to judgment, but has passed from death to life." Hence, there can be no such place as purgatory.

Did not the thief on the cross go directly to be with Christ? The promise of Jesus was, "Amen I say to thee, this day thou shalt be with me in paradise." Not in purgatory, mark you, but in paradise. And if the dying thief did not suffer for his sins when he repented and turned to Christ, why should you? No, my friend, you will not go to purgatory for there is no such place. If you are saved you will go straight to Heaven to be with Christ.

Jesus endured all the suffering necessary. He atoned for your every sin. No suffering of yours could help in the least. It is His blood that cleanses from sin, not your sufferings (1 John 1:7). Nothing that you can pay can get your loved ones out of purgatory for, since purgatory does not exist, they are not there. (Maccabees is not God's Word.)

Those who die in the Lord, "rest" and are "blessed" (happy) (Apocalypse 14:13). How could they be if they were suffering in purgatory?

In I Cor. 3:8-15, Paul speaks of our work, not our salvation. He is talking about rewards for faithful service. These we will receive at the Judgment Seat of Christ. Purgatory is not even suggested.

8. *Is Salvation Through Christ or the Church?*

Many people think it is the Church that saves, and that there is no salvation outside the Roman Catholic Church. They confuse the Church with Christ. But what say the Scriptures? How does the Catholic Bible answer this all-important question?

"But to as many as received Him He gave the power of becoming sons of God" (John 1:12). What does it say? How do we become God's children? By receiving Him, Jesus Christ, as our Saviour. It doesn't say a word about the Church, does it?

"Those who believe in Him may not perish, but may have life everlasting" (John 3:15). How? By belonging to the Church? No. By believing in Him, by putting their trust in the Lord Jesus Christ.

"For God so loved the world that He gave His only begotten Son, that those who believe in Him may not perish, but may have life

everlasting" (John 3:16). Again, not a word about the Church. Once more it is Christ. All who trust Him have everlasting life.

"He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him" (John 3:36). It depends entirely on your relationship, not to the Church, but to Christ. It is Christ who saves. The Church is not mentioned.

"I am the way . . . No one comes to the Father but through me" (John 14:6). It was Jesus who said that. Note, if you will, He did not say "The Church is the way! no one comes to the Father but through the Church." No, my friend, He said "I am the way." Jesus Christ is the one and only Way to God.

"He who has the Son has the life; he who has not the Son has not the life" (I John 5:12). The same answer again, this time from the inspired lips of the apostle John. Not the Church but Christ. "He who has the Son."

"Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved" (Acts 4:12). That is from the pen of Peter and it is the authoritative voice of the great apostle himself. What does he say? He tells us that salvation is in Christ and in no other.

"No other name," he says. Neither the name of Protestantism nor Roman Catholicism. No minister, no priest, no pope, neither the Virgin Mary nor any saint. "No, other name under heaven," he insists. No Church of any kind.

Salvation, declares Peter, is through Christ and Christ alone. Then why not turn to Christ? For this Catholic Bible tells us that it is Christ and not the Church Who saves.

9. *Are We Saved By Works or By Faith?*

Some say by faith, works and the sacraments. The Catholic Bible says by faith. Which is right? If by works, it cannot be by faith, and if by faith it cannot be by works. Either you save yourself by works or else God saves you by faith.

Are you going to afflict your body and count your beads in a vain effort to save your soul by works? Are you going to attempt to lay up merit in Heaven by your tears and your prayers, long fastings and church observances, pilgrimages, monastic or convent living and sacraments? Are you going to suffer all this when God in this Catholic Bible tells us that salvation is "not by works?" How foolish! But now let us read:

To him who does not work, but believes in Him who justifies the impious, his faith is credited to him as justice (Rom 4:5)

For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God: not as the outcome of works, lest anyone may boast (Eph. 2:8-9).

Not by reason of good works that we did ourselves, but according to His mercy, He saved us (Titus 3:5).

That, my friend, is what the Catholic Bible says. What are you going to do about it? All these verses that we have read tell you in plain unmistakable language that you are not saved by works but that you are saved by faith.

Then where do the works come in? James answers that question. "Show me thy faith without works, and I from my works will show thee my faith," he says (James 2:18). Works follow faith. Faith produces works. If you are saved your life will show it. You work for God because you ARE saved, not in order to be saved. "Faith without works is dead."

If there is no change, if you still commit the same sins, if you have not been delivered and set free, then there is no evidence that you are saved. "If any man is in Christ, he is a new creature; the former things have passed away; behold, they are made new!" (II Cor. 5:17).

Well now, will you believe God's Word as recorded in this Catholic Bible, or will you believe the teachings of man? It is for you to decide. Remember, there are only two religions in the entire world, man's and God's. Man's is by works—his own efforts, his fastings and prayers, his obedience to the church. That makes him his own saviour. God's is by faith in the finished work of Jesus Christ. Jesus paid it all. "He who is just lives by faith" (Rom. 1:17). That makes Christ his Saviour.

Oh, then, my friend, turn from all reliance on yourself; your own efforts, and all your works or sacraments, and open your heart to Jesus Christ. Receive Him as your own personal Saviour, rely on His shed blood, and trust Him to save your soul.

"Come to me," He says, "all you who labour and are burdened, and I will give you rest" (Matt. 11:28). Never yet has He turned anyone away. "Him who comes to me I will not cast out," He declares (John 6:37). Oh, then, come to Him. Put your trust in the Lord Jesus, and you will be saved. Will you do it? Do it and do it—*now*.

—Reprinted from C.L.C., Manila and used by permission

Are Missionaries Unbalanced?

by Dr. T. Norton Sterrett

Are missionaries unbalanced? Of course they are. I'm one. I ought to know.

A missionary probably began as an ordinary person. He dressed like other people, he liked to play tennis and listen to music.

But even before leaving for the field he became "different". Admired by some, pitied by others, he was known as one who was leaving parents, prospects and home for—a vision. He seemed to be a visionary.

Now that he's come home again he's even more different. To him some things—big things—just don't seem important. Even the World Series or the Davis Cup matches don't interest him especially. And

apparently he doesn't see things as other people see them. The chance of a lifetime—to meet Pete Rose personally—seemed to leave him cold. It makes you want to ask where he's been.

Well, where has he been?

Where the conflict with evil is open and intense, a fight not a fashion—where clothes don't matter, because there's little time to take care of them—where people are dying for help he might give, most of them not even knowing he has the help—where the sun means 120 in the shade, and he can't spend his time in the shade.

But not only space; time too seems to have passed him by. When you talk about the Gremlins he looks puzzled. When you mention Pacman he asks who he is. You wonder how long he's been away.

All right, how long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the gospel—and some of them went right before his eyes: when that flimsy riverboat overturned; when that cholera epidemic struck; when that Hindu-Muslim riot broke out.

How long has he been gone? Long enough to have had two seiges of amoebic dysentery, to nurse his wife through repeated attacks of malaria, to get the news of his mother's death before he knew she was sick.

How long has he been gone? Long enough to have had two turns to Christ, to see them drink in the Bible teaching he gave them, to struggle and suffer with them through the persecution that developed from non-Christian relatives, to see them grow into a sturdy band of believers conducting their own worship, to see this group develop an indigenous church that is reaching out to the community.

He's been away a long time.

So he's different. But unnecessarily so now, it seems. At least, since he's in this country, he could pay more attention to his clothes, to what's going on around the country, to recreation, to social life.

Of course he could.

But he can't forget—at least most of the time—that the price of a new suit would buy 3,200 Gospels; that while an American spends one day in business, 5,000 Indians or Chinese go into eternity without Christ.

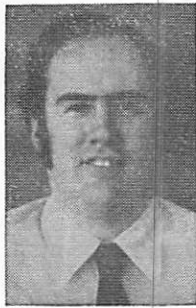
So when a missionary comes to your church or your Christian group, remember that he will probably be different. If he stumbles for a word now and then, he may have been speaking a foreign tongue almost exclusively for several years, and possibly is fluent in it. If he isn't in the orator class, he may not have had a chance to speak English from a pulpit for awhile. He may be eloquent on the street of an Indian bazaar.

If he doesn't seem to warm up as quickly as you want, if he seems less approachable than a youth evangelist or college professor, remember he's been under a radically different social system since before you started high school, and maybe is unfamiliar with casual conversation.

Sure the missionary is unbalanced.

But by whose scales? Your or God's?

—from *His Magazine*, January, 1967



GLEANINGS

Compiled by Larry Miles

We're continuing for this month, and maybe for the next few months, the writing of Bro. R. H. Boll. Please take to heart these writings. They are timeless.

FAITH AND WORKS

We must not mar the Gospel of God's free grace to usward in Christ Jesus by mingling into it the wholly different point of the inspired teaching of James. James, as Paul, speaks of faith and works and justification; but in each case uses these words in a different sense. When James speaks of works he does not mean meritorious works by which a man could seek to earn salvation (As Paul in Eph. 2:8, 9) but of the Christian's works that spring from faith. (So does Paul—as in Gal. 5:6, "Faith working by love.") When James speaks of that "Barren faith," it is not the living trust in the Lord Jesus Christ of which Paul writes, but the assent to an intellectual, doctrinal proposition ("thou believest that God is one—the demons also believe and tremble"). When he says that Abraham was "Justified by works," he is not speaking of Abraham's original justification (Rom. 4:2-4) which took place nearly 30 years before Isaac was offered, but of the demonstration of his faith, in his justified state. We are (as some have pointed out) justified (1) causally, by grace; (2) instrumentally by faith; (3) effectively by the blood; and (4) evidentially by works. Some, endeavoring to prove the necessity of baptism, have quoted James' word, "Faith without works is dead." But baptism is not a work in the sense in which James uses the word. Baptism is really not a work in any sense (except in so far as faith itself may be termed a work, John 6:29), but the expression of faith in Jesus Christ, in which a man yields himself to be buried with Christ and to be raised together with Him. There is no clash between Paul and James, for they are discussing entirely different things.

—R. H. Boll, 1944

FORGIVING AND FORGETTING

The man who says, "I can forgive, but I cannot forget," is probably unwilling to do either. That is one of those phrases on which the copy-right has run out long ago; one of those high-sounding platitudes by which the carnal man justifies himself. Whenever we genuinely forgive, the forgetting will take care of itself, and we need not take any trouble. Can we forget? Well, if we cannot help remembering the

wrong done us, perhaps we can help recollecting; and if it comes to our minds unbidden, we can keep from doting and dwelling on it; and if we are bound to think of it, we can think kindly and gently and forgivingly, with even some little gratitude to the Lord, who counted us worthy of the suffering and the test of it.

—R. H. Boll, 1952

FOUR REMEDIES FOR THE HARD-TIME SPIRIT

Four things, four specific remedies for a time of trouble or depression may be gathered from the story of the Macedonian brethren, so casually told. They are as follows:

1. Joy. Not gloom and despondency. They had abundance of joy in much proof of affliction. The Joy of the Lord was their strength. In these trying days people are studying the faces of Christians.

2. Liberality. You don't have to be rich to be liberal. The richer you are the harder it is to be liberal, and the stingier in proportion are your gifts apt to be. There never was grander munificence than that of the widow of Zarephath; nor more princely liberality than the poor widow's who dropped two mites into the treasury. Wise economy is generosity's handmaid. But avoid that "poverty-complex". In time of scarcity God's people are royal givers.

3. Peace. Freedom from anxiety. For if their minds had been burdened with care and their hearts consumed with worry they would never have been able to give. The Divine antidote for anxiety is found in Matt. 6:24-34; and especially in Phil. 4:5,7.

4. Faith in God. His good promise, more dependable than a U.S. banknote, secures those who trust Him and venture out on His Word. "My God shall supply every need of yours according to His riches in glorying in Christ Jesus." (Phil. 4:19) The Philippians took that seriously and at face-value; and it banished all fear.

—R. H. Boll, 1933



The Vision and the Valley

Alex V. Wilson

God calls us to be full of faith, and also faithful. These traits are related to each other, but not identical.

The faithful person is dependable. He's reliable; you can count on him. She's thorough in her work—sticks to the job until it's done and done well. Faithful people persevere when others quit. Paul lists faithfulness as one of the ninefold fruits of the Holy Spirit, and it is the trait that guarantees the continuance of the other eight traits. Love,

joy, patience, self-control and the rest will be exercised only fitfully and spasmodically if faithfulness is lacking.

Faithfulness is a rare commodity in our time. Think how common adultery is. Consider the tragic divorce rate. Note the businessmen who sell company secrets to rival companies for a price. Observe how many workers are content to turn out shoddy products. And think how many Christians make promises to King Jesus but never seem to really align their lifestyles to their commitment, at least for long. Yes, if we are to be faithful it will require paddling upstream all the way; drifting will never get us there.

A Faithful Man

If you want to see a faithful man, examine Paul. Here's what he wrote in 2 Cor. 11:24-28. Note not only the physical but mental and emotional hardships he endured.

Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was ship-wrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches.

Paul's list becomes even more amazing when we realize that he wrote these words during the time he was in Ephesus, recorded in Acts nineteen. In other words, this list isn't complete; he faced many more hardships in the following years (see Acts 20-28). Notice too that when we compare this list with the book of Acts, we see that Luke didn't include all the gory details mentioned here. He didn't glamorize Paul by emphasizing his sufferings with a blow-by-blow account, but instead gave a *Reader's Digest*-style condensed version. And the only reason Paul wrote this list was to uphold his authority as an apostle, which was under fire from false teachers.

What sufferings! What must his back have looked like, with scars from 195 whiplashes received on five different occasions in Jewish synagogues. Thirty-nine lashes was the maximum penalty the Jews were allowed to administer for religious infractions. Paul took these punishments rather than be excommunicated by the rabbis and have synagogue doors everywhere slammed in his face. The three times he was beaten with rods were penalties executed by Roman soldiers for political "crimes"; Luke mentions one of these occasions in Acts 16:19ff. Even Paul's Roman citizenship did not save him from these, though technically it should have, as in Acts 22:24ff.

Despite all this, he didn't quit. And we think *we* have problems! What does it take to make us quit? May we, like Paul, exercise faithfulness.

An Essential Link

To see how important faithfulness is, we need to understand God's

usual method of building his servants, molding them for greater usefulness. He often starts by giving his servants a *vision*, a dream of his divine intention. Then he begins the process that leads on to *victory*, the fulfilment of the dream. But the servant must be faithful; that is an essential link in the chain. For example, King Saul was unfaithful, and thus forfeited his part in God's program (1 Sam. 13:13,14).

Notice some servants to whom the Lord gave a vision. Jesus at age twelve already realized that the God of Israel was in some special way his Father, and that he had a major role to play in God's purposes. The young Moses too, due to the instruction his mother must have given him, doubtless knew of his strategic position as a believer in the true God, a member of God's special covenant people, and also a son of Pharaoh's daughter. The teenager David was given his vision by Samuel himself when he anointed him to be Israel's next king. And when Paul (at that time still called Saul) was converted he was told he would be a special witness of Christ to the Gentiles and even to kings.

The vision is challenging, exciting, perhaps glamorous. Maybe God has given you one—gradually over the years, or suddenly and dramatically. If so, be glad and cherish it faithfully.

But don't stop there, for God doesn't. He usually imparts a vision and then leads through a *valley*.

Valley, Route #1

He may take you through the valley of the *routine*, the ordinary, the unexciting daily duties. Jesus at twelve knew he was Yahweh's special son; yet the Father sent him back to the shop for eighteen more years. He had the vision, but there was still the valley of sawing and sanding and hammering. Moses seemed to realize his strategic identity; he was experienced and ready to move (Acts 7:22-25). Yet God put him out in the wilderness to tend sheep for forty years! David was anointed by the prophet—what a day! But then it was back to the chores, caring for the flocks while the older brothers got to go off to war.

Can you walk with God in the ordinary routine? He who doesn't walk with God in the routine won't find God meeting his needs in times of crisis. Are you being faithful to the Lord now, in your dorm or home, your classroom or job, and church? If not, what makes you think you'll be a faithful servant of Christ down the road? The Notre Dame football coach used to have a motto for the team's daily practice-sessions: "*As now, so then.*" The way you scrimmage and drill and exercise on Mondays, Tuesdays and Wednesdays will determine how well you play at gametime on Saturdays. And the same is true for Christ's team: *As now, so then.*

The valley is God's testing time, and building time. It's when he develops our character. We are *born with temperament*; we inherited it, like it or not. But character develops, as we make right moral choices in situations where we could make wrong ones. God forges us in the valley through such choices, large or small. For, as Jesus said, whoever is faithful in little is also faithful in much.

Valley, Route #2

The Lord may take us through another valley, the route of *suffering*. David, after being anointed, not only tended sheep. Later on he spent years as a refugee, an outlaw on the run with a price on his head. And Paul too, after getting the vision of being Christ's special instrument to nations and kings, was sent through the valley of those multiple hardships we thought about above. The Lord forewarned him it would be that way (Acts 9:15, 16).

But the valley, if we faithfully keep going, leads to victory. The vision becomes reality. God's plan is accomplished, his work fulfilled, his glory revealed. No privilege is higher than that.

What's Your Valley?

Maybe it's that valley of the routine, the long years of preparation before you will be ready for that special ministry God may have laid on your heart. In the meantime there's the daily grind..

There's the valley of waiting for fruit. William Carey waited seven years before baptizing his first converts in India. And Adoniram Judson waited seven years for the first convert in Burma. What if either missionary had gone home after six years?

There is that valley of suffering. Maybe sickness. Maybe accidents and injuries. Or martyrdom—the list of martyrs is long. In such cases, the valley itself is also the victory. There may even be rape. It happened to Helen Roseveare in Zaire, and to a missionary we knew in Manila, and to a veteran missionary wife in Columbia.

Are we expecting a rose-garden? Do we think we can have the victory without the valley? Gains without pains? In some circles of Christians today, slogans like these are common: "God has something better for you." "God wants to heal you everywhere you hurt." Something good is going to happen to you." You wonder if such people have read 2 Corinthians eleven lately?

Our Supreme Example

The writer to the Hebrews says, "Fix your thoughts on Jesus . . . He was faithful to the one who appointed him" (3:1, 2). And later on he spells out this thought in greater detail:

Let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus . . . who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. (12:1-3)

Note his vision: the joy set before him. Note his valley: opposition from sinful men, plus the cross and its shame. Note his victory: he sits at the right hand of God. But to get there he had to endure. So must we, so the writer calls us to persevere.

But how? Where can we find the motivation and strength we need? What will fortify and energize us to be faithful, come what may? The writer tells us three times, for emphasis: Fix your thoughts on Jesus; fix our eyes on Jesus; consider him. As we concentrate on his faithfulness, our faith in him will grow. And as our faith grows, our faithfulness also will increase.

Fix your eyes on Jesus. Be full of faith. And be faithful.

HEROES OF THE FAITH

John Newton: Slave Trader

Ruth Hollander

The dozen Mariners aboard the storm-tossed trading vessel believed this was probably their last voyage. They pumped and bailed furiously, but the sea showed no pity. One man already had been washed overboard. The upper timbers on one side had been torn away and the ship lurched violently as the South Atlantic storm heaved it from billow to billow.

All night the men worked. Why didn't the ship go down? The reason finally dawned on them. On board was a great quantity of beeswax and wood, both specifically lighter than water. This discovery gave the men new hope.

With daylight the wind abated. Although the weather was extremely cold, they had to use most of sailor's clothing and bedding to stuff the leaks. Over them they nailed boards, then continued pumping.

John Newton, hardened slave trader, member of the crew, remarked between strokes, "In a few days this will serve as table talk over a glass of wine."

His companion, a less hardened sinner, replied with tears, "No, it's too late now."

About nine o'clock, Newton, cold and weary, left his post to speak with the captain. On his return, he muttered, "If this will not do, the Lord have mercy on us!" Instantly he was struck with his own words. What right had he, slave trader, drunkard, social outcast, to expect mercy from the God whom he had spurned since a boy?

He returned to the pump until noon. Almost every wave broke over his head. He made himself fast with ropes that he might not be washed away. Every time the vessel lurched, he expected she would never rise again. He dreaded death now and feared the worst, as he knew the Scriptures, which he had long opposed, were true.

Newton continued at the pump from three the next morning until nearly noon when he could do no more. In an hour he was called from his bed, and not being able to pump, went to the helm where he steered the ship till midnight.

As he stood at the helm, Newton reflected on his past life—his former religious professions, the calls, warnings and deliverances he had met with, the unparalleled vileness of his conversion—and concluded that his sins were too great to be forgiven.

John's Christian mother died when he was not quite seven. His sea-faring father was away so much of the time that he had little influence over John, who played with the neighborhood ruffians. The Scripture his mother had taught him was soon forgotten.

At boarding school in Essex he was often disturbed with convictions of sin. When he was 10 years old, he began a reform of his own by starting to pray, read the Bible and keep a sort of diary. But this

soon grew tiresome and instead of praying, he began to curse and was more wicked than ever.

One day John and a friend decided to board a man-o-war. John came later and the ship had left. He cursed his luck. But the ship never returned. His friend and several others were drowned. At the funeral, he was impressed by the fact that a few minutes' delay had saved his life. But he quickly forgot about it.

Before he was 16, John had tried to reform his life several times and had failed miserably. These failures, however, seemed only to harden his conscience and draw him further from God.

The sea fascinated John and his father finally consented to his joining the navy. From then on the only steady influence in his life was the girl he left behind, although he knew he had no claim on her.

His travels took him over the seven seas, from country to country. After six months in an African west coast port, Newton was released from the navy to remain there and try to improve his fortune. He became a slave trader, purchased and sold slaves for his master who had settled in the Plantanes, an island off the west coast. At first he was treated miserably, accused of dishonesty, and when sick, nearly died from lack of proper care.

After the first year circumstances changed and he began to enjoy the business. The spirit of the African natives' tempers, customs, and ceremonies was growing on him, and except for God's intervention, John Newton might have lived and died among the Africans.

A trading vessel was sent from England with orders to bring Newton home and it was only providential that he met the boat. For he wasn't anticipating with any joy the return to England. Only the possibility of once again seeing his sweetheart decided him. Lifting anchor off Cape Lopez around the first of January, 1748, the ship headed homeward to England on its 7000-mile journey.

Two months from Cape Lopez, the storm came up. As Newton, that day, gripped the helm of the ship, his past life flashed before his mind.

By six that evening the ship was pretty well bailed out. Newton's hope revived. Strangely enough, he began to pray—not the prayer of faith, for he did not become a believer until some time afterwards—but it was the beginning of God's working in the heart of 22-year-old John Newton.

Early one morning four or five days later, the crew was awakened by the joyful shouts of "land in sight." It appeared to be a mountainous coast, about 20 miles off, while a little farther, two or three small islands seemed to rise out of the sea. It all resembled the northwest coast of Ireland. Merrily the crew devoured the remainder of the bread and drank the rest of the brandy. With dawn, one of the fancied islands grew red from the approach of the sun just under it. A mirage!

For two more weeks the battered vessel was driven before the wind. Hourly the captain reproached Newton as the Jonah of the calamity. He believed that if Newton were thrown overboard the rest would be saved. Although the captain made no move to try it, the continual repetition of the charge made Newton uneasy, especially as his conscience told him this was exactly what he deserved. He was

at last convicted by the powerful hand of God and convinced in his own heart.

When despair was written on every face, and all hope gone, the wind shifted and blew so gently that the few remaining sails could easily bear it. Next day the ship docked in Ireland, just four weeks after the storm. Two hours later the wind began to blow violently. Had the ship been at sea that night it would surely have gone to the bottom. This convinced Newton that there is a God who hears and answers prayer.

John Newton now became as ardent a Christian as he had been an unbeliever. When the day came for him to make open confession of his faith in Christ, he rose very early, earnestly conducted his private devotions and with great solemnity declared himself to be the Lord's forever.

Two years later he married the young woman of his choice—his boyhood sweetheart. Letters had bridged the gap between them during sailing assignments.

After his conversion, John Newton began to study the Scriptures and to give all his time to the Lord's work. In 1764 he was appointed to the curacy of Olney. While there, a great friendship sprang up between him and William Cowper who had settled in the parish. Together they collaborated on a book, *Olney Hymns*. Those for which we remember Newton are: Amazing Grace, How Sweet the Name of Jesus Sounds and Glorious Things of Thee Are Spoken.

Newton suffered keenly from the death of his wife in 1790, but was comforted by the promises in the Word. He considered her as a loan which God had a right to recall any time He pleased. Seventeen years later, God called John Newton himself home to heaven.

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Greetings in the Name of Jesus Christ,

Those of us connected with the Nakahara Mission Fund thank you. Because of your prayers and gifts, this past year has been an exciting one for the work in Japan.

The property, which has been the target of so many prayers, was purchased; much visitation is being done; prayer groups are active; and souls are being saved.

It has been several years since Shichiro has been able to visit the States. It is his desire to come shortly and visit as many congregations as possible. We would appreciate your prayers and support for this undertaking.

—John Oehlschaeger
Piedmont Church of Christ

Disappearing Jewels – Missing Mothers

Henry Hintermeister

Jenny:

I'll be home around 6, but will have to show a house at 7. Would you please fix supper? Just warm up the left-overs in the frig.

Love – Mom

Tears welled up in Jenny's eyes. The 12-year-old was holding the note she had found on the kitchen table. Her heart was still aching from the ridicule she had received from several girlfriends on the way home from school. She had been looking forward to telling her mother about it.

Hurt, she grabbed an apple from the wire fruit basket and headed for the family room. Jason, her younger brother, was already engrossed in a midafternoon movie on cable TV. She flopped herself down on the other end of the couch.

This scenario, in multitudes of variations, is repeated in millions of American and Canadian homes each weekday afternoon as schools emit their educational cargo to trudge home to homes devoid of the reassuring presence of a mother.

Let's face it. Mothers are pretty special. A warm TV is no substitute for a warm embrace from a concerned, compassionate and caring mother. It should be against the law for a child to come home from school to a still, empty house. It is not. Well then, what about the Bible? Surely, somewhere in Leviticus there must be a verse which says it is God's intention for mothers to be in the home when school lets out in order to make peanutbutter sandwiches and pour 2% milk while various offspring vie for their moment in Mom's sunshine.

Mothers are given to children as buffers against the cruelties of life. Several nights ago, I watched our six year-old son playing his heart out in a four "man" game of softball on our small lawn. Suddenly his two best buddies announced they didn't want to play with him any more. They took their equipment and abruptly left.

His normally cheerful countenance fell. His face registered confusion and drastic hurt as he watched his good friends disappear up the street. As the sobs began to wrack his little body, his eyes quickly searched for one person—Mom. Running to her, he lost himself in her arms and lap. Slowly she soothed his hurts, calmed his fears and quietly began re-establishing his fragile sense of self-worth and acceptance.

I wondered. What do countless little boys of six do when they turn for help and solace and find, not mother, but a hired sitter or supervisor, someone who not only has them to worry about but a half dozen others as well?

You might not think an article like this is necessary in a Christian publication. Yet of the 51 percent of the American workforce who are women, an increasing number are Christian mothers.

Why is this? Has God changed His plans for mothers in order to meet the challenges of the 20th Century? Here are four suggestions as to why we find many Christians echoing this destructive trend of our secular society.

Reluctant Leaders

First, Christian leaders are often slow to speak out. Due, perhaps, to the harsh strident voices of secular feminists, preachers and elders are somewhat reluctant to address aggressively the problems that arise when Christian mothers abdicate their daily responsibility to surrogates.

This ought not to be!

Yes, there *may* be cases where extenuating circumstances necessitate a mother working at a job outside the home. Some mothers have no choice but to support the family. But that caboose won't hold all the women trying to climb on!

God's standard for young married women is clearly stated in Titus 2:4-5. It is "to love their husbands, to love their children, to be sensible, pure, workers at home" (New American Standard Bible).

Whenever God's principles are distorted or ignored, great harm results. While the consequences may not be immediately apparent, they will show up—sooner or later.

As Christian spokesmen, those of us who proclaim the Word of God cannot afford to be silent on this issue. We must raise up a new standard in our midst, one in which women are challenged toward the great task of being full-time mothers.

Disobedient Teachers

Second, the older women are passing a fizzling torch. The Bible passage we have already quoted makes it the responsibility of the older women in the assembly "to encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home" (vv. 3-5). Where the New American Standard Bible says "encourage," the New International Version translates "train" and the King James has "teach." Here is a positive command for a teaching ministry that is often missing today in both assemblies and Christian homes.

Paul was not responding to a Gallup poll when he wrote this. He was not encouraging older women to do this only if the younger women were receptive. No, he was speaking words of God to multiple generations which were to follow. He did not place a time limit on these verses; they are still applicable today.

We have many, many older women in our churches who could receive great direction and fulfillment in their lives if this concept were taught and practiced. Nothing is more tragic than to think of their years of wisdom and experience going untapped.

Is it spiritual progress when we ignore this command? Are we being obedient to Scripture? Are our young married women better off when they receive their training from colleges, bosses and *Good Housekeeping* rather than from godly mothers who have found a life of service and fulfillment in following God's standards?

Inadequate Challenge

Third, young women are not being challenged by positives. How often they groan whenever they hear there is going to be a message

on the role of women. Why? More often than not the subject is centered on how a wife can be biblically submissive to her mate.

Personally, I am a little weary of hearing how wives are to be subject, especially when many husbands are spiritual eunuchs. Not that submission is wrong, but, let's be honest, that by itself it is not the most glorious motivation for a woman.

God is a God of great positives! His ways are brimming with the potentials for joy and personal satisfaction. It is no different when He lays out the lifestyle for a mother.

In Titus 2, I Timothy 5 and Proverbs 31, among other passages, God outlines many positive services for married women, along with creative duties within the context of the family. A woman *will not* find complete fulfillment as a woman or mother if she neglects these God-inspired challenges. The commitment of Christian mothers must be this: "As a mother, I will seek to do all that God says in these passages. If I have any time left over, I can freelance on my own plans."

Economic Considerations

Fourth, in many Christian homes today, economic considerations weigh more heavily than the Word of God. Frankie Schaeffer, in a message to the National Radio Broadcaster's convention, said, "We must have men who will put their family before their career."

What does this mean in practical terms? Does it mean a man must be willing to drive an older car for a few years, rather than suggesting his wife work so they can buy a new Toyota Cressida? Does it sometimes mean a family may have to put off owning their own home for a few years, maybe forever, and enduring the economic losses of renting in order for the wife to stay at home with the Children? I think yes!

We must not follow the world's vulgar grasp for possessions. C.S. Lewis commented shortly before his death that he had only one lament over his life; he wished he had spent more time with people. God's value system has always had people at the top of His list. We can gather many things in this life, but moth and rust will ultimately reveal their true value. Our wives and children are too precious to be sacrificed on the altar of "More."

Concluding, let's list five statements which the Word and history have proven to be truer for Christian mothers—in every land, in every culture and in every generation.

1. Motherhood is a privilege. God wants to allot it to most women. A few carry special role privileges such as remaining single throughout life, or being barren (Genesis 3 and I Timothy 5).

2. Mothers are to be vitally involved in the character training of their children, preparing future generations through them (Proverbs 6:20-23)

3. Much of the service and good works undergirding the work of the Church in this world will be carried out by active, godly women (I Timothy 5, Titus 2).

4. The greatest reward for a godly woman is not a pay raise and a

promotion from her boss, but the praise of an adoring husband and a grateful family (Proverbs 31).

5. When all the fads, feminists and foolishness have passed on, only godly mothers will have an enduring heritage (Proverbs 31).

—from *INTEREST*, October 1984

DO WE DARE NOT KEEP THE VIGIL?

Anna Blye Price

To those who all night vigil have kept
Whilst friends and neighbors around them slept
Is given a solace past words to explain
By the fire, on the hearth, that flickers and flames,
And so God does beckon. And those who will
Catch glimpses of truth when lonely or ill
That can never be learned in health and with friends.
Thanks be to God! His grace never ends.

Oh, God, as such comforts are welcomed by us
Let us grow in Thee and obey and trust
'Til our hands and feet are busy all day
With Thy message, Thy service, Thy will, Thy way.
Then will the hope of the righteous reward
Mean more than treasures of men, or regard.
And Eternal Life may be had by some
Because they, through us, heard
Christ Jesus say, "Come".

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

The Portland Avenue Church will be holding 4 days of discipleship-meetings, April 21-24 (Sunday-Wednesday). Alex Wilson will be teaching, probably on the topics of Overcoming the World, the Flesh, and the Devil.

Enclosed is my check for \$4.00 to renew my subscription for the *Word and Work*. I've been reading them for several years and I certainly don't want to stop now.

May God bless you and all who have a part in this publication.

—Amr and James C. Tarwater

Enclosed is check to extend my subscription.

I always look for "News and Notes" part for that good information I might not otherwise know.

Thanks for well put together pages for your readers.

—Vivian Buchanan

In this issue, we have an article entitled "The Catholic Bible Has The Answer" by Oswald J. Smith. It is found in the center pages (77-83) and could be easily removed from the magazine and given to a friend as a tract, or passed along to inform a Christian brother or sister on teachings of the Roman Catholic Church.

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